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LAST DAYS

STUDIES ON  
THE BOOK OF  
REVELATION

A. G. MORGAN



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# LAST DAYS





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# LAST DAYS

Studies on the  
Book of Revelation

BY  
A. G. MORGAN

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## INTRODUCTORY NOTE

**A**T the request of many friends who were present at addresses on the Book of Revelation, I have sought to gather together a few of the leading points to put into print.

Commencing at the prophetical portion of the Book, they are written in the form of studies, in very simple language, in order that they may be easily understood and brought within the reach of all.

Undoubtedly there is no book surrounded by such persistent controversy as the book of Revelation, consequently many minds are prejudiced and stumbled, and the book, belonging specially to these last days, is the very one, the contents of which the great majority of people are ignorant.

I send forth this little work therefore, in humble and prayerful hope, that by the blessing of God's Holy Spirit, some may be induced and encouraged to read and "hear the words of this prophecy and keep the things which are contained therein, for the time is at hand" (Rev. 1. 3).

A. G. MORGAN.



## CHAPTER 1

### God's Throne. The book with seven Seals

#### REVELATION IV. AND V.

**T**HESE two chapters bring before us the circumstances in which the Apostle John beheld the visions, and commence the prophetic portion of the book.

It is necessary for us to remember that just as the visions were beheld by John with the eye of faith, so we need the anointed eye that we may rightly see, and an enlightened understanding that the wonderful truth contained in the following chapters shall be help and guidance to us in these last days, as we thread our way here in this world through signs and tests, the meaning of which cannot be made clear to us except as the light of prophecy shines upon them.  
—2 Pet. i. 19.

*Verse 1.*—John looks and beholds a door opened into Heaven and he is bidden to enter its courts.

The fact that the voice resembled a trumpet might suggest to our minds that John was in the distance

## LAST DAYS

of the natural, he was to rise higher and behold a wondrous scene.

*Verse 2* tells us that as before, he was in the Spirit and beholds the throne of God's government.

*Verse 3.*—We see this is not a throne of judgment, but one of mercy and peace, as indicated by the rainbow.

*Verse 4.*—Four and twenty elders, literally "*the* four and twenty Elders," probably the twelve Patriarchs and the twelve Apostles, they are "clad in robes of righteousness," with wreaths of victory upon their heads.

*Verse 5.*—"Lightnings and thunderings and voices," setting forth God's attitude to all unsheltered by the blood of His Beloved Son. The seven lamps signify the omniscient power of God's government.

*Verse 6.*—"A sea of glass like unto crystal," God's judgment and justice set forth—a sea of calmness and perfect purity. "Beasts" or "living creatures" (R.V.) are the attendants of the throne, "four" in number, because their mission or work lies in connection with man upon the earth.

*Verse 7.*—The first is like a "lion" denoting majesty and strength, the second like a "calf" denoting patience, the third an "eagle," perceptive power and ability to soar, the fourth a "man," human intelligence and sympathy.

*Verse 8.*—The "wings" represent the speed with which they will execute Divine commands, the "eyes" within and without communicate intelligence. These all, elders and living creatures take their place before God as created beings.



## GOD'S THRONE

### REVELATION V.

This chapter sets forth the Person of our Blessed Lord as the slain Lamb.

*Verse 1.*—A book or roll containing “lamentations and mourning and woe.”—Ezekiel ii. 9, 10.

A sealed book, is one of which the contents are unknown. John tells us that he was greatly troubled, because no one could be found worthy to open the book. None but the worthy One had power or right to do so. John wept! When told by one of the elders to “weep not; behold the Lion of the tribe of Juda, the Root of David hath prevailed to open the book,” he looks and beholds the Lord in the character he knows and loves best—“A Lamb as it had been slain,” “seven horns and seven eyes,” denoting omnipotence and omniscience.

There is great rejoicing as the Lamb comes forward and takes the book out of the right hand of Him that sat upon the throne.

*Verse 9.*—The song is new, and could only be sung by those who are redeemed.



## CHAPTER II

### The Opening of the Six Seals

#### REVELATION VI.

**T**HIS chapter is an outline of that contained in later chapters.

*Verse 1.*—"The Lamb opened one of the seals," and one of the living creatures or attendants of the throne said "Come"; the words "come and see" are simply "Come"—this to their horses and their riders.

*Verse 2.*—Horses are figures of Divine agency for judgment in the earth.

Here it is a "white horse." White is the colour appropriate to Christ and Heavenly things and is an emblem of purity; the rider is the Lord Jesus Christ Himself as the Word of God; we see the effect of arrows shot from his bow in Ps. xlv. 5.

A crown is given unto Him, not a crown of thorns but a wreath of victory. This crown surely will be composed of those who are found watching and waiting for the Lord at the time of His coming (parousia).—Cant. iii. 11. Mal. iii. 17.

## LAST DAYS

Comparatively few of God's children appear to be living as those who are looking for their Lord to come.

In the messages to the Churches, glorious promises are given to the overcomer. In chapter iii. 10; the faithful Church in Philadelphia is told that because of their faithfulness they should be kept from the hour of trial "that shall come upon all the world." We dare not judge each other, but as we look around to-day, do we not see that many bearing the name of Christ are not overcomers, and so unfit for translation.

Matt. vii. 21 shews that, doing the will of God is the pathway to the kingdom. How many are unwilling to go the way of the Cross, willing only to accept the truth in so far as it has purchased for them salvation as a gift, or procures for them a certain amount of head knowledge to enable them to live a popular Christianity, unmindful of the Apostle Paul's words, "Work out your own salvation with fear and trembling," Phil. ii. 12, and again in 1 Cor. ix. 24-27, where he speaks of his own desire to secure the Crown of Life, by bringing his body into subjection, "Lest possibly, after I have been a herald to others, I should myself be rejected" (Weymouth's translation).

Is there not a great readiness in these days to tone down the truth in the Word of God, applying the above and other passages in a different way from that which God intended.

The Lord's coming is the Hope of the Lord's true followers (1 Thess. v. 8); a helmet covers the brain,

## OPENING OF THE SIX SEALS

and the brain controls and regulates the body. How necessary therefore that every christian should see that this all important piece of heavenly armour is put on. How woefully incomplete is our christianity without this. To return to our chapter in Revelation.

*Verses 3 and 4.*—"Another horse that was red," from the colour of blood, indicating war. "Take peace from the earth," shews the war to be universal.

*Verses 5 and 6.*—"A black horse," severe famine, the natural outcome of war, as is also pestilence in the eighth verse. These are some of the sorrows that those comprising the Crown, mentioned in verse 1, will escape. It will, however, be a time of terrible testing to those left behind.

*Verse 9, Seal 5.*—Martyrdom brought about by persecution from man through Anti-Christ (Rev. 17) gives detail of this time.

*Verses 12-17.*—Seal 6 describes the time when the christians who were not ready at the opening of the first seal to join the Lord, will be gathered home.  
—Matt. xxiv. 29-31.





## CHAPTER III

### Sealing of Faithful Remnant and Opening of Seventh Seal

#### REVELATION VII. AND VIII.

#### REVELATION VII.

Still a continuation of the Sixth Seal.

*Verses 1-8.*—Sealing of the faithful remnant of Jews who do not worship Anti-Christ. These will be true to the old Covenant, but will not believe in the Lord till they see Him on His return in glory to reign.—Zech. xii. 10.

*Verses 9-17.*—A beautiful picture of those gathered in at the latter part of chapter six. They are seen standing “before the throne and before the Lamb clothed with white robes, and palms in their hands.” Coming “out of,” they must have been in the “great tribulation,” but they have washed their robes and made them white in the Blood of the Lamb.” In Rev. xix. 8 (R.V.) the fine linen which is the righteous acts of the saints, is identical here with the white robes of this great multitude.

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Home at last ; they who have been tested and proved are gathered, bringing with them many others whom they have been the means of helping for the Lord. Aroused by the taking away of the watching ones, they will spare themselves no pains in order to warn others "to flee from wrath to come."

As we allow our minds to ponder these things, does not the cry "Behold, the Bridegroom cometh," ring in our ears. Surely it behoves us to rise and see that our lamps are trimmed and burning, lest to us it may be said, "I know you not."—Matt. xxv. 12.

### REVELATION VIII.

*Verse 1.*—A solemn stillness because of the judgments about to follow.

*Verses 3 and 4.*—The Angel here is Christ. Incense is His intercession which is added to the prayers of the saints (Heb. vii. 25), without the intercession of our Great High Priest, no prayer could be acceptable to God.

*Verse 5.*—"Fire of the altar" represents God's holiness. This fire brought into contact with the world's sin, produces judgment.

*Verse 6.*—"The seven trumpets" a series of visitations following in order. "Seven" is the perfect number in Scripture and abounds in every sort of combination.

*Verse 7.*—"Hail and fire mingled with blood" shews that life will be destroyed. "The third part" clearly implies that some part is spared.

## SEALING OF FAITHFUL REMNANT

*Verse 8.*—"A great mountain burning with fire" undoubtedly a fearful volcanic eruption. "The Sea" represents people.

*Verse 9.*—"Ships" represent commerce and wealth.

*Verse 10.*—"A great star," a star in prophetic language, means a supernatural body or power. Here the power will be of Satan, and sweet waters will be turned into bitter, literally made poisonous.

*Verse 12.* This means darkness. Do not these terrible visitations remind us of the words in 2 Pet. iii. 7: "The heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

*Verse 13.*—These are but the beginning of sorrows (Matt. xxiv. 8). More terrible struggles are yet to take place through the coming woes named in this verse.



## CHAPTER IV

### The Plague of Locusts

#### REVELATION IX.

**I**N this chapter we see a more direct visitation upon man himself.

*Verse 1.* A star falls from heaven unto the earth. Again Satan's power put forth, this time to attack the minds of men. We need to remember Satan is "the prince of the power of the air," and that until he be actually turned out, as in chapter xii. he is dwelling in the heavenlies; we are forced to face the fact that many are being attacked in mind to-day, overstrain, an unhealthy state of spiritual excitement, self-absorption, introspectiveness, a resting in feelings instead of on the Word of God; all these things are what the enemy is using to hinder the power of the Cross. Can we not see the preparation in the present trend for the attacks brought before us in this chapter?

*Verse 2.*—"The bottomless pit," the same word as in Luke viii. 31, "the deep," being the abode of the Devil and his angels.

*Verses 3, 4, and 5.*—Out of this pit come forth

## LAST DAYS

locusts. Their nature is complex. The locusts themselves indicate multitudes and seizure by force, the scorpion tails venomous malice. They will probably be invisible acting upon the mind and conscience. Can we imagine anything more terrible than the exquisite torture of remorse? Remorse will be Hell's awful relentless power upon all its victims.

*Verse 6.*—Shews that death will refuse to set these poor prisoners free.

How earnestly should the followers of the Lamb lift up the standard of the Cross in these last days knowing that very soon God's wrath will be visited upon all His enemies. Also how prone we christians are (through the neglect of prophetic study) to refrain from bringing forward these truths which are as much part of God's word as John iii. 16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Surely, dear friends, we need more and more the anointed eye for ourselves, for if we do not see, how can we teach and help others!

I believe God is longing and waiting to reveal much to us, perhaps like John himself, it is in exile some of us must learn.

*Verse 7.*—To return to the locusts—"The crowns like gold" clearly intimate that victory, will attend all their efforts, "faces of men" showing their intelligent acquaintance with the feelings of men, "hair as women" showing how they will revel in their work, scorpion like, they will maliciously enjoy inflicting the torture, and find the keenest pleasure



## PLAGUE OF LOCUSTS.

in the writhing agony of their victims, "teeth of lions," destructive power, "breastplates of iron," they cannot be injured themselves, sound of wings "as the sound of many chariots of many horses running to battle," the speed with which they will operate.

*Verse 14.*—Jude vi. explains that these are fallen angels "chained under darkness, unto the judgment of the great day," waiting until as instruments of God's wrath they shall fly upon His enemies.



## CHAPTER V

### The Little Book

#### REVELATION X.

**V**ERSE 1.—This angel represents Christ Himself. Majesty surrounds Him as set forth by the Cloud, the rainbow of mercy, the glory of the Sun. The millennial morn, Mal. iv. 2.

*Verse 2.*—"A little book," because events will only occupy a short time—it is "open" because it is to be revealed by John, to the Church—the feet upon the sea and upon the earth, shews that Christ will on His return to reign over the earth, claim all peoples as His subjects.

*Verse 3.*—"Seven thunders," completeness of Divine Judgment, read Isa. ii. 19-21.

*Verse 4.*—The voices of the seven thunders are sealed just as Daniel was directed to "seal the book" (Dan. xii. 4). Later, in Rev. xxii. 10., we notice they are sealed no longer.

*Verse 6.*—There should no longer be delay.

*Verse 7.*—"The mystery of God," of which the

## LAST DAYS

Apostle Paul speaks in Eph. iii. we recognize to be the Church. In 1 Cor. xv. 52 he refers to the last trump, the seventh being the last and sounded by the seventh angel of Rev. x. 7.

*Verse 9.*—"Take the book and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." "Eat it up," to take in the message, meditate on it, so that it becomes the heart's own utterance.

*Verse 10.*—To receive Prophetic Truth gives pleasure, whilst the bitterness is brought about by the persecution from those who refuse to believe it.

*Verse 11.*—Prophetic Truth to be taught. How little is this the case, the majority of christians know little or nothing about it. What a responsibility rests upon those who have received the light, that in spite of opposition and persecution "they will overcome by the blood of the Lamb and by the word of their testimony " (Rev. xii. 11).

## CHAPTER VI

### The Two Witnesses

#### REVELATION XI.

**V**ERSE 1.—The Temple is the symbol of the Church, Eph. ii. 21. The inner court is to be measured, representing the true Church, the outer court represents the visible Church, to measure is to enclose, as being secure from harm.

*Verse 2.*—The outer court is not to be measured, because it had been polluted. This gives us a little idea how God views the unholy practices in the visible Church of to-day.

The last forty-two months, or three-and-a-half years of the "Times of the Gentiles."

*Verse 3.*—It is comforting to note that in the midst of the Church's corruption there will be faithful preaching on the part of "the two witnesses" recorded here. Mal iv. 5 asserts that one will be Elijah, it is most probable that the other will be Moses.

We remember how Elijah caused fire to come down upon his enemies, and Moses turned water into

## LAST DAYS

blood. The subject of the preaching of the two witnesses will be coming judgment.

“A thousand two hundred and three score days,” identical with the forty-two months of verse 2.

*Verse 4.*—“Two olive trees,” sons of oil, marginal reading of Zech. iv. 14. Oil typifying the power of the Spirit, we understand these two will be full of the power of the Holy Ghost, they will stand firmly as pillars of truth, protected by God for as long as their mission lasts, “two candlesticks” to give light amidst the surrounding darkness.

*Verse 7.*—Their testimony being finished, Anti-Christ (of whom we shall speak later) will rise against them, and they like their Master, will suffer shame and death.

*Verse 8.*—Jerusalem called Sodom, Isa. i. 10, where Christ was crucified.

*Verse 9.*—Just as around the Cross of Christ, so here “the people and kindreds and tongues and nations” will gather to gaze upon what they think is the defeat of His faithful servants.

*Verse 10.*—They will be delighted to be rid of them, making it an occasion of great merriment.

*Verse 11.*—Contrary to the expectations of the people, these two will be raised to life again, and not only so, but they will ascend to heaven in a cloud.

Sharing His suffering, they will be glorified together.

Great fear will take possession of their enemies, who will behold their triumph.

*Verse 13.*—Within an hour of their ascension the seventh Angel in Verse 15, heralds the coming of the



## THE TWO WITNESSES

King to reign and rule over the kingdoms of the World, this reign is ushered in by a great earthquake bringing to a close the second of these terrible woes.

*Verse 15.*—What a contrast between the scene in Heaven and on the earth! Heaven rejoices, but the nations of the earth are filled with anger. Dan. ii. 44, and Dan. vii. 9-14, refer to this time.

*Verse 18.*—The time of judging between the righteous and unbelieving dead.

*Verse 19.*—"The temple of God was opened in heaven," the temple as symbolizing the church (see verse 1). When the church is glorified all will be openly seen. At the time of our Saviour's death the veil of the temple was rent in twain, showing that God was revealed to Jew and Gentile alike, so at this time the church will be seen and known (1 Cor. xiii. 12). Now the Church's place in this world is "without the camp." Heb. xiii. 13: "Let us go therefore unto Him without the camp, bearing His reproach."



## CHAPTER VII

### The Sun Clad Woman

#### REVELATION XII.

**V**ERSE 1.--"And there appeared a great wonder in heaven; a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars." The church is here set forth in this symbol of a woman, she is seen in heaven because her home is there. She is clothed with the sun, the Christ of the New Testament, His righteousness clothes her, as she by faith has been born into His Kingdom. The moon is under her feet, the types and shadows of the Old Testament, all these have directed her to the blessed Son of God, the Lamb of Calvary, and she knows and realizes that on the merits of His shed blood she relies for her eternal salvation "upon her head a Crown of twelve stars," representing the twelve apostles, Eph. ii. 20 : "built upon the foundation of the apostles and prophets."

She is in travail, "pained to be delivered," surely this can be easily seen in the Church of to-day in the

## LAST DAYS

varied forms of unrest, strife, envyings, jealousies, misunderstandings, etc.—1 Cor. iii. 3.

*Verse 3.*—"A great red dragon." Satan is thus depicted. Red, because he is a murderer, "Seven heads," representing the ruling powers or systems of the world. He will control the religious, social, political, commercial and other powers. The seven heads are crowned because they will then be controlling bodies under the dragon.

The ten horns are the ten kingdoms which will have arisen identical with the ten toes of the great image in Dan. ii, and also the ten horns in Dan. vii. These horns are not crowned until a later period.

*Verse 4.*—"And his tail drew the third part of the stars of Heaven and did cast them to the earth." It is only too true that many in the front ranks of Christianity have been dragged by Satan from their high and holy position.

Do we not see in these stars, those who once stood firmly on the Rock, winning, helping, teaching others, but now alas tempted by Satan, they are tainted with the compromising spirit of the times, defiled by allowing themselves to handle corrupted earthly things, God's power in and through us must ever be forfeited whilst there is yielding on our part to these temptations.

*Verse 5.*—"And she brought forth a man child who was to rule all nations with a rod of iron, and her child was caught up to God and to His throne." If we read carefully Rev. ii. 26, 27, we see that the promise to the overcomer exactly agrees with this fifth verse of the chapter we are now studying, there-

## THE SUN CLAD WOMAN

fore is it not perfectly clear that the "man child" and the body of overcomers are one and the same? Then is it not equally clear that the child or body of overcomers is composed of those who are looking for, and living in the light of the Lord's coming, and as such do we not see that to them is given the "Morning Star" viz., they are caught up to God and to His throne.

The Morning Star is Christ Himself, known in this way only to those who though in the night, are children of the day, the Morning Star in nature is visible to the night watcher. Christ as the Morning Star of Revelation ii. 28, will be visible only to the christian night watcher, that is to say, those who by God's grace are willing to take up their position in this world as humble followers of the Lamb, to be identified with Him in the midst of all that is opposed to Him, refusing the compromising bait of professing christianity, these and these only will behold "the Bright and Morning Star."

Are all christians overcomers? Surely sadly too many rather than being themselves overcomers, are being overcome by sin and the world.

Dare we toy and trifle with the world's pleasures, occupied with its cares and interests, and delude ourselves into the belief that because we bear His name, we are sure to be caught up when He comes? If so, what meaning do we attach to the Lord's own words in Luke xxi. 34, 36? So the child representing the body of overcomers is caught up, but the woman in verse six representing the Church or larger company of christians leaves her place in the

## LAST DAYS

heavenlies, and flees into the wilderness (the world). It will be to her a wilderness indeed as with opened eyes she humbly betakes herself to the Word and feeds upon prophetic truth in the "place prepared of God." He graciously meets her need, providing her with the place and opportunity to learn what she has hitherto neglected.

For three and a half years she feeds, ere she is strong enough to endure the terrible tests about to come upon her.

*Verse 7.*—The result of the catching up of the man child is war in heaven; Michael and his angels fought against the dragon and the dragon fought and his angels—the meaning of the name Michael is "who is like unto God." So, although Michael is still the Archangel he is probably a type of the Lord Himself who is greater than the angels.

War upon earth is a very terrible thing, but is, in reality only an echo of "war in heaven."

We read that, although the dragon fought, and his angels, they prevailed not, neither was their place found any more in heaven.

*Verse 9.*—"And the great dragon was cast out; that old serpent called the Devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him."

At the time when the Devil tempted Eve in the garden of Eden in the form of a serpent, it is very probable that he was the most attractive as well as the most intelligent of all the beasts of the earth. Pember tells us, that, before the curse it held itself upright and was free from venom—not at all the

## THE SUN CLAD WOMAN

repulsive reptile that we think of and see now. Then again, the word Devil means "the slanderer." He has ever been busy slandering God to man, and man to God.

As the result of the terrible conflict in heaven, verse 10 tells us "the accuser" is cast down. We have in the case of Job a striking instance of the Devil's work as "slanderer."

*Verse 11.*—And they overcame him (the Devil) by the blood of the Lamb, refers to the woman in the wilderness who by this time will have become strong enough to endure the severe testing she will be called upon to undergo. Knowing now the preciousness and power of the blood of the Lamb, she will suffer death rather than yield.

*Verse 12.*—Heaven's rejoicing will be a great contrast to earth's calamity. No longer able to proceed with his usual practice of accusing or slandering the children of God, the Devil cast down to the earth, and having great wrath will turn his attention to, and direct his energies against, the "woman which brought forth the man child" (verse 13).

*Verse 17.*—This verse, following verse 13, shews that not only will he persecute the woman herself, but also those who in response to the "word of their testimony" will follow the Lamb whithersoever He goeth. Then to go back to verse 14, "and to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

In verse 6 we notice the woman "fled" into the

## LAST DAYS

wilderness. In the verse we are now considering, she flies with wings of a great eagle. Fear has given place to strength and courage, as the result of three and a half years feeding on the Word of God, and now she enters upon her time of persecution, viz., the first half of the seven years tribulation—time means a year; times, two years; half a time, six months, making in all three and a half years.

*Verse 15.*—"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." We will not stay here to go more into detail concerning the flood or persecution, as we hope to study its character in a later chapter—suffice it to say, that when the flood well nigh overwhelms the woman, she is helped by the nations of the earth.



## CHAPTER VIII

### Anti-Christ and the False Prophet

#### REVELATION XIII.

**W**E here have Anti-Christianism in its worst and strongest form with its great leader Anti-Christ at the head. In it we have everything that is opposed to Christianity, in its leader, we have a person and power antagonistic in every way to Christ.

*Verse 1.*—"A beast"; the original word denotes a fierce untamed animal. Such will be the Anti-Christ. In Daniel vii. 8 he is the little horn; he shall have eyes like the eyes of man and a mouth speaking great things expressive of his vigilance and acuteness of discernment. In Dan. vii. 25 the great words that he shall speak are against the most High. Blasphemies; he bears these names upon his heads in Rev. xiii. 1.

He is also the man of Sin in 2 Thess. ii. 3, the Deceiver and the Anti-Christ in 1 John ii. 18, 22, and iv. 3, and 2 John 7.

## LAST DAYS

*Verse 2.*—This Beast denotes the world power as a whole ; in him are united the characteristics of the four beasts of Daniel vii. It can be clearly seen he will arise from the Grecian portion of the Revived Roman Empire, and so be possessed of culture, intellect, beauty, etc.

“The Dragon gave him his power and his seat and great authority.” He will bear the image of Satan, who will energise him, giving him all earthly power that he, as the “prince of this world” possesses.

*Verse 3.*—“One of his heads as it were wounded to death.” This death wound denotes absence of religion at that time. Religion as now will be fashionable. Right well does the great Deceiver know that man will ever have some system of faith or worship. In the overthrow of the great moral system of chapter 17, which will be the time when the Beast receives his deadly wound he seizes his opportunity and establishes Devil worship. Anti-Christ, the “Man of Sin,” of 2 Thess. ii. 3 ; as his agent, will then “as God sit in the temple of God shewing himself that he is God.”

*Verse 5* agrees with Daniel vii. 25. Forty and two months—three years and a half—namely the second and last half of the seven years tribulation. The woman in chapter 12, endures persecution during the first three and a half years. The detail of this chapter belongs not to the first, but to the later period.

*Verse 6.*—He opens his mouth in blasphemy against God and also against the man-child in heaven.

*Verse 7.*—He makes war against the saints and overcomes them. His power will be universal.

## ANTI-CHRIST AND FALSE PROPHET

*Verse 8.*—All who have no portion in heaven will worship him, those whose names according to Revelation iii. 5, have been blotted out from the Lamb's book of life. What an awful thought!

*Verse 9.*—"If any man have an ear, let him hear." As in many other parts of this book, a reminder to us to-day.

*Verse 10.*—God will vindicate His own, the captor will himself be led into captivity, the murderer slain. Herein is shown the endurance and faith of the saints.

*Verse 11.*—"Another beast," the third character in the "Trinity of Evil" portrayed in this chapter. The Dragon is the first, the counterfeit of God. Antichrist is the second, the counterfeit of the Son of God, the beast of this verse is the third, and is the counterfeit of the Holy Spirit.

This second beast is the "false prophet" of chapters, xvi. 13; xix. 20; and xx. 10. Let us notice that he like the first beast will come up out of the earth, power from beneath (James iii. 15); whilst God's power is always from above.

As to the character and work of this second beast or false prophet, he has two horns like a lamb, showing that in outward appearance he will be mild and lamb-like (Matt. vii. 15), in reality he will be crafty and cruel. His power is exercised on behalf of the first beast, then as now, the world will worship Anti-christian power.

*Verses 13 and 14.*—He will perform miracles, give life to the image of the first beast, destroying those who refuse to worship it. The remaining verses of

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the chapter show that his will be a boycotting system, those who are not marked with his name or number will be shut off from all commercial success. Here again, surely we cannot help seeing that this system has not only arisen, but is rapidly developing now in the life of the world. How difficult it is becoming for people maintaining a right rule of conduct, to make successful headway in any kind of business enterprise, selfishness and dishonesty characterizes almost the whole. One treads on the heels of another, lives are crushed and ground down, it is too often thought expedient to conduct business on principles based on untruth, lies being uttered without so much as a question on the part of those who utter them. If it is for worldly advancement persons concerned readily assert that they cannot afford to be too particular, and so conscience is stifled and hearts grow hard, until there seems to be absolutely no recognition of the difference between right and wrong. Is this not the spirit of Anti-Christ, and is not the fast developing system of the world, corrupt in the extreme though presenting a good-looking exterior, just ready for him to rule and regulate according to the Satanic power behind him.

## CHAPTER IX

### Company of First Fruits

#### REVELATION XIV.

**V**ERSE 1.—A beautiful vision of a company of the redeemed gathered on the Heavenly Sion, Heb. xii. 22. Their relationship is shown by having the Father's name written in their foreheads, the Lamb is there and they are with Him. We see from verse four that they are His "first fruits" and as such they are the "Man Child" of chapter twelve.

The term (first fruits) of necessity implies harvest, the ingathering of which we read later on in the chapter. This company, therefore, consists of the living translated ones at the time of the Lord's coming, they are not the one hundred and forty-four thousand Jews of chapter seven, for they are sealed to remain on the earth during the tribulation, these we notice are redeemed from the earth. Because of their faithfulness in keeping the word of the Lord's patience, they will be taken to a place of safety and escape the hour of trial that shall come upon all the

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world to try them that dwell upon the earth, Rev. iii. 10.

The song they sing is new, because none but the redeemed can sing it, Redemption alone can provide the necessary qualification for singing this wonderful song. Earth's music is oftentimes sweet and strong, but what of the Heavenly strains on Mount Sion? No undeveloped theme existent there, no discord necessary to enhance the beauty of some on coming harmony, this song is perfect, its theme none other than God Himself. What joy! what rapture! what worship, Lord hasten the time when "the general assembly and church of the first born" shall stand with Thee thus.

*Verse 4.*—"Not defiled with women (for they are virgins. These are they which follow the Lamb whithersoever He goeth, these were redeemed from among men, being the first fruits unto God and to the Lamb.") Indicates the state of heart of those here gathered. These virgins will have kept themselves by God's grace from idols, rejecting the overtures of a world loving, carnal christianity, with the eye of faith resting upon the promises of God in His word concerning the glory of the future, they are willing to "follow the Lamb whithersoever He goeth." Their position in this world is "down in the garden of nuts," Sol. Song. vi. 11. The valley of humility and suffering is where they are educated, but it is the place where the lilies grow and where the Master feeds, Sol. Song. ii. 16. This valley life is unpopular, and often fraught with pain, misunderstanding and difficulties of many kinds, but the Lamb goes

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there and these follow Him. Single eyed, pure motived, counting things that were gain, loss for Him, they pursue their way, remembering His promise to come and take them to Himself, where with Him they will dwell in perfect peace and joy for ever.

*Verse 5.*—"And in their mouth was found no guile, for they are without fault before the throne of God." "In their mouth no lie." How God will delight to own these faultless virgins.

*Verse 6.*—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people."

A proclamation of the gospel to the whole world takes place, bidding men "Fear God and give glory to Him, and worship Him that made heaven and earth and the sea, and the fountains of waters."

*Verse 8.*—"Babylon is fallen ; is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Babylon or Anti-Christian world power is defeated. Prophecy looks forward to the overthrow of Babylonish power and evil in the world. She corrupts all nations by means of her intercourse and traffic. This, according to Isaiah xxiii. 17, will encourage idolatry, luxury and pride.

*Verse 9.* "And the third angel followed them saying with a loud voice : ' If any man worship the beast and his image, and receive his mark in his forehead or in his hand. (10) The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall

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be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. (11) And the smoke of their torment ascendeth up for ever and ever and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

The doom of those who worship Anti-Christ who will be at the head of this Babylonish system or world power. Doubtless, many from a desire for promotion in the world, or possibly from fear and other reasons will receive the mark of the beast. It is on such that the wrath of God is poured out. Wrath "without mixture" with all the fiery strength of unmixed wine, not tempered in any way. Wrath from which there is no escape, "Fire and brimstone," a fitting representation of the horrors of Hell.

*Verse 12.*—"Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus."

The patient endurance of those who are enabled to resist the terrible temptation of that hour.

*Verse 13.*—"And I heard a voice from Heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

The blessedness of those who fall asleep in the Lord, their time of suffering and martyrdom over, they rest from their labours. They await the final consummation of their bliss at the resurrection of the just.

*Verses 14-16.*—"And I looked, and behold a white



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cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. (15) And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for Thee to reap, for the harvest of the earth is ripe. (16) And He that sat on the cloud thrust in His sickle on the earth, and the earth was reaped."

The gathering in of the Harvest or Church. This harmonizes exactly with the great multitude of Revelation vii. 9-17. A cloud received the Lord out of the sight of His disciples at the time of His Ascension (Acts i. 9). The promise was also given them that "This same Jesus shall so come in like manner as ye have seen Him go into Heaven" (Acts i. 11). So here the Son of man is seen seated upon "a white cloud;" He has on His head the golden crown of chapter vi. 2. With His sickle He is about to reap the Harvest of the earth, to gather in His precious ripe and ready grain, this is the time referred to in 1. Thess. iv. 15, 16.

*Verses 17-20.*—"And another angel came out of the temple which is in heaven, he also having a sharp sickle. (18) And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. (19) And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. (20) And

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the wine press was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." The vintage of the ten apostate nations. Christ is the true Vine and His followers are the branches, John xv. 5. The "vine of the earth," is Antichrist, the branches are his followers. Evil has reached its height and the churches of the earthly vine are gathered and cast into the winepress of the wrath of God. Antichrist with his armies will be preparing to destroy Jerusalem, when the Lord returning will interfere and destroy him. We read in verse twenty, that so great will be the slaughter "that blood came out of the winepress, even unto the horse bridles by the space of a thousand and six hundred furlongs (200 miles) Joel iii. 9-13,—Isaiah lxiii. 1-6.

## CHAPTER X

### The Seven Angels with the Seven Last Plagues

#### REVELATION XV.

**V**ERSE 1.—“And I saw another sign in heaven, great and marvellous ; seven angels having the seven last plagues, for in them is filled up the wrath of God.”

“The seven last plagues.” Seven, because they are completely full of the wrath of God ; they contain all His judgments, there can be nothing beyond them. World power arrayed against God as in the days of the Egyptian Plagues of old, will call down God’s wrath. This will be the last, but most terrible manifestation to the world of God’s anger. Again, how we see in the rapid rise and increase of the World Power of to-day, that which exalts itself against God and the sure and certain preparation for the time spoken of in these two chapters. It is with bated breath we wait wondering what further development on man’s part can possibly take place.

Verse 2.—“And I saw as it were a sea of glass

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mingled with fire ; and them that had gotten the victory over the beast, and over his image, and over his mark and over the number of his name, stand on the sea of glass, having the harps of God."

The "Sea of glass" sets forth separation from all that is of the world.

"Mingled with fire" stands for Holiness, upon this sea stand those who have overcome by the "blood of the Lamb," those who during the last awful hour will refuse to take the mark of the beast. Rev. xiii. 16, 17. This is not a sea of cleansing, but that of reflection. These victorious ones will be of the number of whom Daniel speaks in the twelfth chapter, tenth verse, "many shall be purified and made white, and tried," as such, they can take their stand upon this sea, beholding in its face and depths the Person and glory of Christ (2 Cor. iii. 18.) Step by step they have become conformed to His likeness, and holy as He is holy. This is an urgent call to all christians to-day, not to push on one side the many opportunities to overcome, not only sin, but weights according to Heb. xii. 1. Worry, fear, discouragement, etc., all belong to unbelief, the great foe in the pathway of faith. These will hinder from running with patient endurance the race that is set before us. Anything that keeps us thinking of and occupied with ourselves or our surroundings, will prevent our conformity to the image of God's Son (Rom. viii. 29). In lives where the evil of sin has been discerned, there is often great temptation to take up the different weights. It matters not to Satan, weights will serve his purpose as well as pronounced sin, if

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by that means he can keep the christian from pressing forward for the prize (Phil. iii. 14). Other obstacles in the way of faith are often to be found in an engrossing friendship, various amusements, system of reading, frivolous conversation and use of language in such, that does not belong to citizens of the heavenly country (Phil. iii. 20). None of these can be associated with the "sea of glass." Should what is written here meet the eye of one who walks carelessly ; dear friend, will you not see to it that your life must be lived according to the rule of God's word, remembering that "whatsoever a man soweth that shall he also reap."—Gal. vi. 7.

*Verse 3.*—And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvellous are Thy works ; Lord God Almighty, just and true are Thy ways Thou King of Saints." Moses' song was a song of triumph only, that combined with the song of the Lamb, will be a song of worship as well as victory.

*Verse 4.*—Who shall not fear Thee, O Lord, and glorify Thy Name ? for Thou only art holy, for all nations shall come and worship before Thee ; for Thy judgments are made manifest.

The word "holy" here in the original commonly means the holiness of man, inasmuch as he obeys the laws and commandments of God. By obeying God's law he carries out God's purpose, and so adores His truth and holiness. "All nations" does not mean all individuals, though the call comes to all, all will not accept.

*Verse 5.*—"And after that I looked, and, behold,

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the temple of the tabernacle of the testimony in heaven was opened." The temple or tabernacle on earth was formerly the place of worship and blessing, symbolizing the presence of the Lord, called "the tabernacle of the testimony" because it contained the tables of the commandments.

From the presence of God, the opened temple in heaven, angels or ministers of His wrath come forth (v. 6). They are dressed as priests, the "white" setting forth purity, the "gold" glory. Coming forth from His presence with a commission from Himself to overthrow the enemies of the Lamb's followers, they go forward to their work of destruction.

*Verse 7.*—One of the four living creatures of chap. iv. gives to these seven angels seven golden vials full of the wrath of God who liveth for ever and ever. The vials, or shallow bowls, having a sacred character because belonging to the temple service, are about to be filled with God's wrath and poured out upon the earth.

*Verse 8.*—"And the temple was filled with smoke from the glory of God, and from His power." The smoke signifies that a manifestation of God's vengeance is about to take place, none daring to enter His presence during that time.

## CHAPTER XI

### The Seven Vials Poured Out

#### REVELATION XVI.

**V**ERSE 1.—“And I heard a great voice out of the temple saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.” “The temple,” corresponding to the Holy of Holies, the dwelling place of Jehovah.

*Verse 2.*—The first vial. Terrible plagues of boils and blains visited upon those which had the mark of the beast and upon them which worshipped his image.

The first vial is poured upon the earth, the second upon the sea, the third upon the rivers and fountains of water. These plagues extending to all parts of the world, is undoubtedly the reason why they are seen to fall upon earth, sea, and rivers distinctively.

*Verse 3.*—The second vial. Sea turned into blood, “blood of a dead man,” most offensive, altogether unlike live blood.

*Verse 4.*—The third vial. Rivers and fountains

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turned into blood. The drinking of blood will of course mean death and destruction.

*Verse 5.*—And I heard the angel of the waters say, “Thou art righteous, O Lord, which art and wast, and shalt be, because Thou hast judged thus.” Agreement on the part of the angel of the waters with God’s judgment on the evil.

*Verse 6.*—The drinking of blood is the just reward of those who have shed blood.

*Verse 7.*—This is the answer to the cry of the souls or martyrs of the fifth seal in Rev. vi. 9-11. “Even so, Lord God Almighty true and righteous are Thy judgments.

*Verse 8.*—The fourth vial. Plague of a scorching sun, power was given to the angel to scorch men with fire.

*Verse 9.*—“And men were scorched with great heat and blasphemed the name of God, which hath power over these plagues; and they repented not to give Him glory.” How terrible is Satan’s power to harden the heart! When God speaks in judgment, it is in order that man should hear His voice and repent, but so great is the rebellion here that God’s calls are resisted, His reproofs pass unheeded.

It is blessed to notice all through these visitations God gives man opportunity to repent.

*Verse 10.*—The fifth vial. Plague upon the kingdom of the beast. Antichrist’s kingdom will consist of the ten kingdoms then existing. This will be a plague of awful darkness. “And they gnawed their tongues for pain, and blasphemed the God of Heaven because of their pains and their sores, and repented not of their deeds.”



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*Verse 12.*—The sixth vial. The drying of the great river Euphrates and the gathering at Armageddon. Through the drying up of the river, barbarous kings of the East will come to the front. God Himself prepares the way for them, not for their deliverance but for their destruction.

*Verse 13.*—We have here the mention again of the trinity of evil, of chapter thirteen. The dragon, the beast, and the false prophet, out of the mouth of each of these will come forth evil spirits working miracles. Frogs are the symbols of unclean animals.

*Verse 14.*—The foul Spirits will go forth unto “the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” They will assemble together at Armageddon or Megiddo (place of troops). This will be the time of Rev. xiv. 20, Joel iii. 12, 13, also Matt. xiii. 38-42.

*Verse 15.*—“Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.”

This verse is parenthetical and is the word of the Lord Himself, a reminder to all who are awakened to expectation of His coming. The thought is rather “keeping awake” so that He may not come as a thief. The “garments” are the spiritual clothing; these garments are to be kept “unspotted from the world” (James i. 27). Again in Jude 23, “hating even the garment spotted by the flesh.” “Every man that hath this hope in him purifieth himself” (1 John iii. 3). The lives of those who are looking for the Lord’s Coming should be such as cannot be questioned by the man of the world, otherwise where

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is the power of this great Hope? There must be the steadfast faith and purity and absolute sincerity, or, according to this fifteenth verse, there will be open exposure of spiritual nakedness and shame. "Behold, Thou desirest truth in the inward parts, and in the hidden part Thou shalt make me to know wisdom (Ps. li. 6). The father of lies (John viii. 44) tempts many a Christian on this score not always in the open flagrant lie, but a suggestion of faint praise with the motive of a lie behind it, whereby the reputation of another may be greatly injured. Sad to say, this is to be found amongst many who are professedly followers of the Lord to-day.

The Word of God marks out no middle course for us, what is not truth is untruth, and the Apostle Paul in his Epistle to the Colossians saw that it was necessary to put into very plain language the warning to his readers in the 9th verse of chapter 3. "Lie not one to another, seeing that ye have put off the old man with his deeds." Truth is the first piece of armour mentioned in Eph. vi. 14. Is it not essential, then, that this should receive the most prominent place, in order that all may be rightly adjusted.

*Verse 17.*—The seventh vial. This brings these judgments to a close. "There came a great voice out of the temple of heaven, from the throne, saying, "It is done."

*Verse 18.*—The thunders, lightnings, and great earthquake are "such as was not since men were upon the earth."

*Verse 19.*—The great city is Babylon of chapter 18. The whole is divided into three parts and destroyed.

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*Verse 21.*—"And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great." Each hail stone, according to the weight of a talent, weighs 115lbs. (Job xxxviii. 22, 23). Still man repenteth not.



## CHAPTER XII

### Babylonianism (Morally)

#### REVELATION XVII.

**T**HIS chapter gives us a wonderful but terrible description of religious corruption formed by the union of the professing church and the world.

Babylonish power and life has been and always will be that which defies God. Strong, outwardly attractive, subtle and luxurious, it draws into its clutches the unwary. It feeds the selfish by bringing within their reach indulgence of every kind. To pleasure seekers it has ever something fresh to offer, when dissatisfaction and desire for fresh amusement takes possession of them. Her vast systems of scientific research are open to all who are so disposed, while the mind, seeking to come into touch with religion, can do so easily in the Church attractions she puts forth. Lured on in this way thousands of souls are to-day being deceived into thinking that every effort put forth to do good is something that proceeds from God.

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Remembering that "Satan himself is transformed into an angel of light" (2 Cor. xi. 14); we see how readily he helps forward good things provided the source of that good is not God and the power of it, not resting on the finished work of Calvary.

It is the Babylonish spirit that is influencing many who do not "search the Scriptures" (John v. 39.)

*Verses 1 and 2.*—The moral side of Babylon's character is represented by the "great whore" of verse 1. Fornication describes her intercourse with the ten nations over whom she will wield an intoxicating power. In her figure, it is very easy to decipher the Church of Rome.

*Verse 3.*—"And I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns." The beast is Antichrist who, at this earlier period of his career, will be willing to be controlled by the woman, that aided by her for a time, he may gradually rise to his coveted seat of power, received at the time of her overthrow. It is at that time that he will so exalt himself that he will sit in the temple of God, giving out that he is God (2 Thess. ii. 3, 4). That will be the time of Revelation xiii., when Devil worship will be established.

With regard to the chapter we are now considering, it is necessary to bear in mind that this is not the time of Antichrist's full reign, but of his steady and successful rise to the world's power which he will eventually control.

*Verse 4.*—And the woman was arrayed in purple

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and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."

Her appearance will be gorgeous in the extreme, the purple and scarlet colours with her various adornments, will prove all too delusive to the world, and where her Romish power might fail to attract, the golden cup in her hand full of abominations and filthiness of her fornication, offering other forms of this infidel system, will induce many to fall an easy prey to her power. Alas! that this terrible evil is to be seen so steadily working in the churches about us now, in the pretty services, in the efforts put forth in so many different ways to coax and encourage people who do not find the Christ of the Bible sufficiently attractive to them. Is this, then, the purpose of God revealed to us in His Word; was it for such a powerless, empty, hollow state of things that the Lamb of Calvary bled and died? In the entertainments and socials of professing Church life, where is He? Shut outside, no longer able to deal with Churches as a whole, but knocking at the individual heart only, pleading admission. "If any man hear my voice, and open the door, I will come in to him, and will sup with him and he with Me" (Rev. iii. 20). The Church whose magnetic influence and power should ever be Christ, finds now that He is not enough, that He is not popular, that the old time Gospel is not up to date, that His precious blood poured out for sin is not a matter to be spoken of, or brought into prominence, there might be certain

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fastidious tastes that would be offended and the churches would empty.

How is it that we do not see that all this is Satan's work, he has no objection to a Bible without the Christ, or a Gospel without the atonement, or a church without power, save that of the world, he loves religion and refinement, is it not through these means that his finest work is being executed? Difficult as it may be to realize, it is undeniably true that the enemy's best energies are put forth in the heavenly places, amongst the people of God. (Eph. vi. 11, 12). Nothing short of the whole armour will suffice, in view of Satan's clever cunning.

*Verse 5.*—"And upon her forehead was a name written, Mystery, Babylon the Great. The Mother or Harlots and Abominations of the Earth."

Mystery signifies the "Hidden System," or mystery of iniquity in 2 Thess. ii. 7. The Babylonian Harlot and daughters represent the apostate church. Babylon means confusion, the result of disordered mixture.

*Verse 6.*—"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her I wondered with great admiration." The blood with which the woman is drunken is the blood of the martyrs of the fifth seal of Rev. vi. 9; when John saw her, he wondered with great wonder or astonishment.

*Verses 7 and 8.*—These verses continue to explain the Vision of the Woman in Scarlet and of the beast, which supported her. "The beast thou sawest was, and is not," refers to the connection between



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Nebuchadnezzar as the first King of Babylon and Antichrist as the last. The first having passed away; the second, Antichrist, not having yet arisen. The last King of Babylon "shall ascend out of the bottomless pit, and go into perdition." He will arise out of the abyss, the abode of evil spirits, his great and world-wide power will, after a time, be brought to nothing, for he will go into perdition or destruction.

"And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world." God's will is that all should come to a saving "knowledge of the truth" (1 Tim. ii. 4). Therefore in the book of life, which is the book of the counsels and purposes of God, all names are written, but as in the case of the dwellers upon the earth in this verse, rejection of the Son of God will mean the blotting out the names of the rejecters from the Book of Life (Ps. lxxix. 28); complete and eternal forfeiture of the life of Him who said, "I am the way, the truth, and the life" (John xiv. 6). The promise to the overcomer in Rev. iii. 5 is the blessed assurance that his name shall not be blotted out, with the additional honour of having his name "confessed before my Father and before His angels."

*Verse 9*,—"And here is the mind which hath wisdom, the seven heads are seven mountains, on which the woman sitteth." Here is the exercise of understanding for him who hath wisdom to perceive the truth. The seven mountains are all the sources of the world's power.

*Verse 10*,—"And there are seven kings; five are

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fallen, and one is, and the other is not yet come ; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

The five fallen kings were five preceding kings or empires, these each in turn represented the world power. The "One is" Rome's democracy, "the other not yet come" Babylonianism, the eighth is Antichrist, he is connected with his seven predecessors.

*Verse 12.*—"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet : but receive power as kings one hour with the beast." The ten horns are the ten kings, the crowned horns of Rev. xiii. 1. They will reign at the same time with him (Dan. vii. 8).

*Verse 13.*—"These have one mind, and shall give their power and strength unto the beast." They will join in one fixed purpose to give their support, armies, etc., to Antichrist, he will be their acknowledged leader.

*Verse 14.*—"These shall make war with the Lamb, and the Lamb shall overcome them : for He is Lord of lords, and King of kings : and they that are with Him are called, and chosen, and faithful."

These kings with Antichrist will go up against Jerusalem, but they will be overcome by the Lord Himself, who will meet them in judgment. With the Lord will be those who have fought "the good fight of faith" (1 Tim. vi. 12), those who in their earthly career "overcame by the blood of the Lamb" those

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whose faith has been found unto praise and honour and glory at the appearing of Jesus Christ (1 Pet. i. 7).

*Verse 15.*—"Peoples, and multitudes, and nations, and tongues." Expresses the universal dominion of the whore.

*Verse 16.*—"The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

The ten horns are the ten kingdoms with whom the whore committed fornication. These will, in the end, hate her with a violent and furious hatred, overthrowing her completely. This will be the time when Antichrist (Rev. xiii. 3) receives on one of his heads a deadly wound, that is to say, with the overthrow of the harlot, he will lose his religious power. Devil worship will then become established, and so heal the deadly wound of the beast.

*Verse 17.*—"For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

God's purposes concerning the world must be worked out by man. We see from 2 Thess. ii. 10-12 that deceived by Satan, there will be those "who received not the love of the truth, that they might be saved." "And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness." Man who receives not the love of the truth will become an

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object of God's wrath, instead of His grace. He does not destine any to ruin, it is they who fit themselves for destruction by their disobedience. So here the ten apostate nations are seen fulfilling His will as "vessels of wrath" (Rom. ix. 22).

*Verse 18.*—"And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

## CHAPTER XIII

### Babylonianism (Physically)

#### REVELATION XVIII.

**I**N the last chapter we had brought before us the side of Babylon's power and character which has ever caused God's people to apostasize from the faith, because of its attractive religious garb. In chapter 18 we view the physical life of Babylon, its great commercial success, its exquisite refinement, and its terrible power of oppression.

*Verses 1 and 2.*—"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

The angel here is the Lord Himself, and "the earth was lightened with His glory." In these verses the end of Babylon's history is seen first. Its fall is described in language identical with that of Isaiah 34. There descriptive of the old material Babylon,

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but here describing the greatest but most iniquitous form of World Power in the history of mankind.

*Verse 3.*—"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

As in chapter 17, so here, physical Babylon will draw under her influence all the ten nations of the earth. It will not, however, be at the same time, events in this chapter belong to a later period than those of the previous one; there it was religion (so-called), here it is commerce. The methods and principles of this great commercial power are clearly brought out in Zech. v. 5-11, where the Ephah or measure denoting commerce is seen doing its work.

"The merchants of the earth are waxed rich through the abundance of her delicacies." It will be a reign of luxury and wealth to those who will buy, sell, and transact business on unlawful principles. Man's conscience hardened and with his intense love of greed, it is easy to see how readily he will embrace any system that will enable him to amass wealth and position. We need not look far to discover how steadily the Ephah is working even to-day in sure and certain preparation for the time here referred to. Not slowly, but quickly is this evil developing. Men stop not to think, lest in the pause they miss a good chance or lose their coveted gain. So the god of this world (2 Cor. iv. 4) rushes masses of people on, things temporal alone occupying the mind, whilst eternal matters are left out of reckoning altogether.

## BABYLONIANISM (PHYSICALLY)

*Verse 4.*—"And I heard another voice from heaven saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

God's call to His people to come out from this Babylonian system, that they do not receive her judgments. Some of God's children, attracted by the riches and pleasures of this doomed Babylon, will find, in a very costly way, how vain are all attempts to serve at the same time God and Mammon.

*Verse 5.*—"For her sins have reached unto heaven, and God hath remembered her iniquities." This is probably an allusion to the Tower of Babel. It was the purpose of the builders that its top should reach unto heaven. God looked upon their efforts and overthrew them. So will the cry of Babylon's sins reach to heaven, in answer to this cry, God will send judgment upon her and, according to the next verse "double unto her double, according to her works; in the cup which she hath filled fill to her double." Double punishment, because the sin is double or very great (Jer. xvii. 18).

*Verses 7 and 8.*—"How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

The fall of the city is here detailed, she will as we

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read in Isaiah xlvii. 7-9 ; believe in her heart she is secure and that no power can overcome her, but her security is a false one, her punishment will fall upon her in one day, and "she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

*Verses 9, 10.*—"And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty City! for in one hour is thy judgment come."

Earthly kings here bewail the fall of this mighty city, standing afar off, lest they should share her ruin. Previously, they delightedly accepted her "delicious living," now that she can no longer feed their selfishness, they forsake her in her hour of desolation, lamenting uselessly.

*Verses 11 to 13.*—"And the merchants of the earth shall weep and mourn over her," etc. As the kings, so the merchants weep and mourn over the city's fall. We have in these verses details of the luxury and riches of the city, articles of beauty made from gold and silver, etc., not necessities, but luxuries, rich clothing in the silk and fine linen, ornaments and furniture in the thyme wood and ivory, brass, iron, and marble for costly building purposes, odours and ointments for scents and salves, costly wines, etc., carriages and motors as chariots, slaves and souls of men, bodies and lives of people, who in order that those above them shall live in luxury, will have their lives oppressed, ground down and crushed out of them.



## BABYLONIANISM (PHYSICALLY)

As we witness the terrible sweating system, the abundant wealth and extensive commerce, the evil of material prosperity, do we not see our own beloved country as the foremost leader in these things? Can we fail to see that she has become pleasure loving, grasping, with an excessive greed of wealth?

This Babylonish reign of luxury will bring into existence an amount of want and misery, as rarely is fortune reached without the hard grinding, ill-paid labour of those beneath.

*Verse 14.*—"And the fruits that thy soul lusted after are departed from thee." In the overthrow of the city, the man of the world will lose all, without the possibility of reclaiming anything. The next two verses show us the ruined merchants and manufacturers bewailing their losses. What a call to Christians to lay not up earthly treasure (Matt. vi. 19). This world with its goodly things is doomed to destruction, the Christian with his heart set upon "heavenly things" is laying up treasure where nothing can harm or destroy, treasure that will last through eternity. Surely it ill becomes a citizen of the heavenly country (Phil. iii. 20) to spend best energies and thought on perishable things. Rather should he not be content with what is just necessary for his pilgrimage, than be absorbed and weighted with these cares. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life and so that day come upon you unawares" (Luke xxi. 34).

In verses 17-19 the traders by sea are seen to lament just as the merchants upon land, the world's

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market having been destroyed, there is no longer business traffic by sea. Ships are commercial instruments, and form a very important part of a nation's life and wealth.

Babylon's destruction will take place immediately before the coming of the Lord in Majesty, power and wrath.

*Verse 20.*—"Rejoice over her, thou heaven."

Heaven and saints rejoice over Babylon's fall, because the will of God can be resisted no longer, man's rebellion is forced to end.

*Verses 21-23.*—"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all."

There will no trace whatever be left of the city—utterly wiped out of existence.

*Verse 24.*—"And in her was found the blood of prophets." Babylon's spirit and system from the very commencement of its history has exalted itself against God, persecuted and slain those who believe in Him.

## CHAPTER XIV

### The Marriage of the Lamb

#### REVELATION XIX.

**V**ERSES 1 to 4.—“And after these things, I heard a great voice of much people in heaven saying Alleluia; salvation and glory and honour, and power unto the Lord our God. For true and righteous are His judgments.”

Here is Heaven's celebration of the triumphant overthrow of Babylon. Her corrupt system and idolatrous power, together with her hatred and bitter persecution of the followers of the Truth, having received their death blow, will cause such rejoicing in Heaven that the first Hallelujah is there spoken. A second time does this outburst of praise arise, as the smoke of the city's burning is witnessed. Verse 3. Then the four-and-twenty elders and the four living creatures join the triumphant note of praise, and the third Hallelujah sounds forth. With a mighty roar bursts the fourth, in response to a voice out of the throne calling for further ascriptions of praise, “A great multitude, and as the voice of many waters, and

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as the voice of mighty thunderings saying, Alleluia : for the Lord God Omnipotent reigneth." The fourth Hallelujah is an outburst of joy at the coming of Christ's Kingdom and the marriage of the Lamb, which are inseparably connected with each other.

*Verse 7.*—"His wife hath made herself ready." Let us for a moment look at the Bride's character. The school of faith has been her training college, there she has been educated, disciplined and tested until what was spiritually weak has become "strong in the Lord and in the power of His might" (Eph. vi. 10); under the patient loving and skilful direction of the Holy Spirit, she has allowed herself to be guided "into all truth" (John xvi. 13). Recognizing that to share the throne of her heavenly bridegroom and reign with Him, must of necessity mean suffering with Him and bearing His reproach whilst treading life's pathway in the world (Rom. viii. 17; Heb. xiii. 13). She has proved that He alone can satisfy her heart and that He greatly desires her beauty (Ps. xlv. 11); she has gloried in nothing save the Cross of her Lord and Master (Gal. vi. 14). Things that in this world were gain to her, she has counted loss for Christ (Phil. iii. 7). Her desire has been to win Him and be found in Him, and deeper still, she covets knowledge of Him and His power, which she can only learn through the fellowship of His sufferings (Phil. iii. 10). Her name "wife" is her enduring title, she is "the Church," which is His body, (Eph. i. 22, 23). The word "church" is in Greek "Ekklesia," which means literally "called out," so it is very necessary to remember that only they who

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obey God's command to "come out from them, and be ye separate, saith the Lord, and touch not the unclean things," (2 Cor. vi. 17) will form the Bride of Christ.

*Verse 8.*—"And to her was granted that she should be arrayed in fine linen."

This does not mean imputed righteousness in this passage, but rather "working out" her own salvation "with fear and trembling" (Phil. ii. 12).

The Bride's clothing will be of wrought gold and raiment of needlework (Ps. xlv. 13, 14). In her, the Lord beholds the very counterpart of Himself.

She was not always thus. Many of those fine threads were woven in hot scorching fires of suffering, some amidst fierce temptations, others are the result of truest joy, all alike are the manifestation of a life "hid with Christ in God" (Col. iii. 3).

What a contrast there is between the gaudy pomp of the scarlet clothed woman of Rev. xvii. and the simple, yet glorious, purity and beauty of the marriage garment of the Bride!

*Verse 9.*—"Blessed are they which are called unto the marriage supper of the Lamb."

There is undoubtedly a distinction between the Bride and those invited to the Marriage Supper of the Lamb; an invitation could hardly be given to a bride to be present at her own marriage feast, just as unlikely is it also that any guest could be looked upon as the bride.

*Verse 10.*—The angel here forbids John to worship him. Not for one moment could we suppose that the worship offered was that which was due only to God, but a reverence shown to God's messenger.

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*Verse 11.*—"And I saw heaven opened, and behold a white horse."

We have before seen in chapter VI. the white horse, his rider we know to be the Lord Himself, the Faithful and True Witness. The Word of God.

*Verse 12.*—"His eyes were as a flame of fire," expressing the piercing sight of Him who sees and punishes sin, the "many crowns," signify all power united and concentrated in Him.

*Verse 13.*—"And He was clothed with a vesture dipped in blood."

This is the blood of His enemies, His name is here given, "The Word of God."

*Verses 14, 15, 16.*—The armies of heaven following the Lord of lords and King of kings are the called, chosen, and faithful ones of chapter xvii. 14. The sharp sword that goeth out of His mouth is the Word of God (Heb. iv. 12); with that He will smite the heathen nations. He will destroy Antichrist "with the spirit of His mouth" (2 Thess. ii. 8); His arrows are sharp in the heart of the king's enemies (Ps. xlv. 3-5). Terrible indeed will be "the Day of the Lord" to the ungodly of the earth. Isaiah lxiii. 1-4 gives a description of Christ as Conqueror "with dyed garments from Bozrah, red in His apparel, having trodden the winepress alone." As we think of the words of Isa. lv. 11, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void," do we pause to ask ourselves whether we are allowing our lives to be affected and influenced by the Word of God as we should, realizing our responsibility in having an open

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Bible, with the Holy Spirit always willing to teach and enlighten us. Are we keeping in definite living touch with the Word day by day? "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God" (Matt. iv. 4). It is in this present life that the sharp two-edged sword of the Word of God must do its dissecting work in the heart and life of the child of God.

May He enable us by His grace to see our deep need of personal contact with His Word, that we may become mighty through God, to the pulling down of strongholds (2 Cor. x. 4).

*Verses 17-19.*—We have here brought before us the defeat and slaughter of Antichrist's armies, the doom of their military glory. "Come and gather yourselves together unto the supper of the great God," is a summons to the birds of prey to gather together to feast upon the bodies of the slain. As seen in verse 19, it is the battle of the great Day of God, the armies of heaven, verse 14, coming against Antichrist, the kings of the earth and their armies. The result of the struggle, verse 20, will be that the beast is taken and with him the false prophet (the counterfeit of the Holy Spirit)—these both were cast into a lake of fire burning with brimstone. This will be the doom of Antichrist, a very vivid description of the way in which he will be received is found in Isa. xiv. 9-20.

*Verse 21.*—"And the remnant were slain with the sword of Him that sat upon the horse." Smitten by His word, the Sword of His mouth, kings and armies with all the Antichristian hosts will be slain. This is the time of chapter xiv. 20.

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The world, since sin came into it, has always openly rebelled against God, but the time is very near when the world itself will be absolutely defeated, and God will manifestly and finally triumph over Satan and all his power; until that time, God's special exhortation to His children is "Walk as children of light" (Eph. vi. 8), bearing in mind that upon them alone rests the glorious responsibility of light-bearing in the world (Matt. v. 14).



## CHAPTER XV

### The First Resurrection

#### REVELATION XX.

**V**ERSE 1.—“And I saw an angel come down from heaven having the key of the bottomless pit.”

In this verse we read that Satan's power is to be suspended, and for a thousand years (the millennial period) he is to be chained, therefore unable to tempt man to sin and unrighteousness during that time.

The bottomless pit is the place of confinement of the Devil and his angels. It is generally thought that this place of restraint is in the depth of the sea. We remember how terrified were the legion of spirits in Luke viii. 31; when after the deliverance of the Gadarene they besought the Lord that He would not command them to go out into the deep. It is here then that Satan is to be cast (verse iii). Moreover he is to be shut up and a seal set upon him, natural symbols of imprisonment. “He should deceive the

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nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season."

Those who before were deluded and deceived by him will be freed from his awful influence and will turn to God. When he is released at the end of the thousand years, he will go forth again to deceive the nations.

*Verse 4.*—"And I saw thrones, and they sat upon them, and judgment was given unto them," the fulfilment of the promise to the overcomer in chapter ii. 26-27; of this number also will be the raised and glorified bodies of martyrs, those who suffered for the Truth, also those who will refuse to worship the Antichrist of chapter xiii., preferring to die rather than receive his awful brand upon their foreheads or in their hands; they died for Him, now they live and reign with Him a thousand years. Despised, boycotted, persecuted, and tortured for the word of God they now share His throne, exchange the cross for a crown.

*Verse 5.*—The unbelieving dead and those who were not overcomers, will remain in their graves during the Millennium—the words "This is the first resurrection" apply only to the company of whom we were speaking in verse 4.

*Verse 6.*—"Blessed and holy is he that hath part in the first resurrection." The Apostle here contemplates the blessed condition of the saints having part in the first resurrection. It is very beautiful to notice their occupation during the millennial period as priests of God and of Christ. God's purpose then realized and "a royal priesthood, a holy nation, a

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purchased people, shew forth the praise of Him who called them out of darkness into His marvellous light." The cross has opened the way whereby all believers are called to become "kings and priests unto God." Holy priests because offering up spiritual sacrifices (1 Pet. ii. 5). Royal priests because shewing forth His virtues (1 Pet. ii. 9). "To Him be glory and dominion for ever."

*Verses 7-8.*—We now come to the time of Satan's final warfare against Christ, the time when he will be loosed at the end of the thousand years. The struggle will be a terrible one, as for the last time, evil works amongst men, causing them once again to sin and fight against God. The nations are here described as "Gog and Magog."

It may seem strange to us that after the righteous reign of the King of kings over the earth, there should be any who would be tempted to rebel against Him. But this becomes clear to us when we remember that there will be the same fallen nature in man himself, only that the Devil being imprisoned, there will be no temptation to sin.

There will be those who will yield only feigned obedience (Ps. xviii. 44, marginal reading), but even the Lord's enemies through the greatness of His will, submit themselves unto Him (Ps. lxvi. 3). Recognizing that, we can easily understand that under Satan's leadership there will be people, "the number of whom is as the sand of the sea," who will readily rise in open rebellion against God.

*Verse 9.*—It will be against the New Jerusalem the Millennial City, the dwelling-place of the glorified

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saints, that Satan's wrath and energy will be directed. A description of the New Jerusalem will be given in the next chapter. Judgment will overtake these enemies, and Christ's victory over them will be sure and complete.

*Verse 10.*—"And the devil that deceived them was cast into the lake of fire and brimstone."

This verse sets forth the everlasting doom of the Devil himself; the lake of fire is not the bottomless pit, Satan's place of captivity during the Millennium. Perhaps it would be profitable to stop at this point for a short time and see what the Scriptures teach with regard to this place of torment. Let us first think of the expression itself—a lake is that which is surrounded by what is entirely its opposite in character. Undoubtedly this will be true with the "Lake of Fire," as no figure is ever used in Scripture that is not absolutely full of meaning and perfectly accurate in description. Now let us turn to Joel ii., and in the first ten verses, surely we have a wonderful description of the "Lake of Fire." Verse 2 tells us it is the Day of Judgment, a day of darkness and gloominess, the people are not troubled with bodily weakness, but seem to possess a strength so great that conscious weakness would be a positive relief. There they are in the midst of awful torture, and with constitutions that will bear and yet be exquisitely sensitive to the terrible agony of it all.

Fire surrounds them (surely this is remorse), in front as if to tantalize them; they see the beauty and rest of the Garden of Eden, which they might have shared, had they given heed to the Scriptures.

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Looking back, there is desolation following them, no escape—again—their appearance is that of activity born of strength, in conscious agony they run and leap, every movement expressive of a strength that knows not a moment's respite in weakness. "Much pain" is in all loins and the faces of them all gather blackness. "They run like mighty men and climb like men of war, still no escape, each must march on his own way, reaping just what he has sown, no one can take the place of another, neither can they destroy their own or each others lives. On they go in mental anguish and torture, but with minds that will know no collapse beneath the strain. Before them the earth shall quake and the heavens tremble, no light of sun or moon, eternal darkness.

Is this not an awful but vivid description of the Lake of Fire? It is into this place that the Devil is cast in Rev. xx. 10; Antichrist and the false prophet were cast into the Lake of Fire before the Millennium, Satan himself, not until the end of that time.

*Verses 11-13.*—This is the judgment of the great white throne, and time of the general Resurrection. Before this throne all who had no part in the first resurrection will appear. "All that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28-29). What a bringing to light of hidden things! A perfectly true and impartial judgment awarding each one according to his individual deserts.

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*Verse 14.*—"And death and hell were cast into the lake of fire. This is the second death."

The last enemy that shall be destroyed is death (1 Cor. xv. 26). Temporal death is the separation of the soul from the body. This last enemy will be finally overcome by the Lord in the general Resurrection. The word Hell is often used to describe the abode of the wicked; Hell (Hades) here signifies the place of departed spirits, good and bad. Death at the general Resurrection being overcome, Hades will no longer be required, so both are cast into the lake of fire. The second death is the perpetual separation of man from God's heavenly presence and glory, to be tormented for ever, with the Devil and his Angels (Rev. ii. 11).

*Verse 15.*—"And whosoever was not found written in the book of life was cast into the lake of fire." Those whose names have been blotted out of the book of life because of unbelief.

## CHAPTER XVI

### The Heavenly Jerusalem

#### REVELATION XXI.

**V**ERSE 1.—“And I saw a new heaven and a new earth.” The “new heaven and new earth” will be the sphere where righteousness will dwell (not merely reign). They will come into existence after the Millennial reign, after also the judgment of the great white throne. With them eternity commences, since in them time will be no longer marked. To this new creation will belong no sea, no turbulence or tossing to and fro, but perfect calm, peace and joy.

*Verse 2.*—The New Jerusalem will not be simply over the earth as during the Millennial reign, but will be placed in the new earth, being the home of the saints. We have comparatively few words describing what is eternal, undoubtedly because we could not yet fully understand. “For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known”

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(1 Cor. xiii. 12). The only description that we have of this glorious eternal state is contained in the first eight verses of this chapter.

*Verses 3-5.*—In God's eternity He will tabernacle with men, dwelling with them as man and God, He will be all in all. No tears, no death, no sorrow, no crying, no pain, all passed away for ever.

*Verse 6.*—"And He said unto me, It is done."

It is in this life only, that we have the blessed privilege of resting in, and proving the power of God's promises to His children, made known through His Word.

Building, by His grace, upon His Word, we shall be fitted to occupy and fill the position assigned to us in His purpose; refusing to build thereon, must mean forfeiture of future position in the glory. The words, "It is done," of our verse mean that God's promises are accomplished for His servants, no longer the question of proving and testing them, but a glorious entering into the joy of the Lord.

There is here also a blessed invitation given to any longing soul, who may read these Scriptures, to take of "the fountain of the water of life freely."

Dear reader, have you taken freely of the living water? Perhaps you are His child, but still in ignorance of the satisfaction, joy, and peace there is to be found in the freely taking what the Lord of life so freely gives. "He stood and cried, If any man thirst, let him come unto Me and drink; he that believeth on Me, out of his belly shall flow rivers of living water" (John vii. 38). He waits to so fill us that from us may flow rivers of living water to others.



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*Verse 7.*—"The gracious promise that the overcomer shall share in the glories of the New Creation."

*Verse 8.*—"The fearful," expressive of the coward, who, because of fear, will not take his stand on God's side. "The unbelieving" are the disobedient, knowing God's claim upon them, but refusing to obey. The abominable, the murderer, the whoremonger or fornicator, the sorcerer (who is, here, one under the influence of drugs), idolaters, and all liars, will have just the portion in the lake of fire that they merit, according to their works.

Awful to contemplate is the future condition of such as will share in the second death.

*Verse 9.*—We now turn to an altogether different picture and back again to the time of the millennium. As before noted, the only description we have of the New Heaven and Earth is contained in the first eight verses of this chapter. The apostle's attention is directed by one of the angels, who before showed him the judgment of the scarlet clothed woman of chapter 17, to the Bride the Lamb's wife. He is first carried away in the spirit to a great and high mountain, from which point he is shown that great city, the holy Jerusalem descending out of heaven from God. The scene of the great city is not in the New Heaven and New Earth, but over the millennial earth with which it will be gloriously connected during the thousand years. Its situation will be over the earthly Jerusalem, the Jerusalem of the land of Israel. God's chosen people of Israel will be the great people of the millennium, the leading nation upon earth. The Heavenly Jerusalem will minister

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in spiritual things to the earthly Jerusalem, who will be the means of blessing to the whole earth. Thus the Heavenly City is seen by the apostle, descending out of heaven from God, that is to say, occupying a position between heaven and earth, being a channel of communication between the two. The Heavenly City will, of course, be the centre of all government during the millennium, earthly Jerusalem being the centre of earthly rule.

*Verse 11.*—The word “glory” is generally used to denote the outward or public side of heavenly rule and blessing. We read in 1 Cor. xv. 41 “that one star differeth from another star in glory.” The faithful life and service here alone will prove the exclusive right of each one to shine in glory. Some quiet consistent life on earth will probably shine with conspicuous brightness and brilliancy then. Others again, filling greater and more prominent places now, but yielding to the subtle neglect of cultivation of some Christian grace, may become lesser lights in glory.

The jasper stone is the elect stone, showing forth the glory of God.

*Verse 12.*—“A wall great and high,” this speaks of separation and also security. This wall of separation rises without any apparent effort, as God’s children take their right place in the wilderness life of to-day. There must be a distinct difference between the follower of the Lamb and the one who follows the lead of the “god of this world.” There can be no separation to God whilst the Christian compromises with the world. It is quite evident from

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the character of the city's wall that withdrawal from all that is not of God is essential in those who constitute the Heavenly Jerusalem.

There are twelve gates, one for each of the twelve tribes of Israel; the gates give access to the Heavenly City, by which means the earthly Israel will obtain spiritual life and blessing to disseminate throughout the earth.

*Verse 14.*—The faithful testimony and teaching of the apostles and prophets (Eph. ii. 20) have provided the foundations of the wall of the city. In the walls are the names of the twelve apostles, they are the diadem of this present dispensation of grace.

*Verses 15, 16.*—When the angel with the golden reed measured the city it proved to be four square. Four is the symbolic number of the world, and refers to completeness of combination. The city is 1,500 miles in length, breadth, and height.

*Verse 17.*—"An angel is here seen doing the work of a man; the very figure of the measuring rod is human. The clause is really equivalent to "after the fashion of measuring usually adopted by man." Man's estimation of spiritual things is always in the human way of reckoning and measuring, according to time or space.

*Verse 18.*—"Pure gold." Oh wondrous thought! Inasmuch as this Heavenly City represents the saints themselves and is a figure of the Church, the Bride, the Lamb's Wife, so the pure gold represents the character of those forming the Bride. For earthly purposes, on account of its softness, gold must be mixed with a portion of metal less valuable than

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itself, thus reducing its purity. The gold of the Heavenly City is without alloy, setting forth the conscience purified by the blood of Christ. Heb. ix. 14 : A conscience that has become very sensitive to the quiet whisperings and work of the Holy Spirit, not the conscience seared with a hot iron, utterly hardened, having lost all sense and feeling.

It is to this golden purity of character the Lord has called all believers. The "gold, like unto clear glass," is its power of reflection. In it the Lord looks upon His own image. How His heart longs that in His own blood-bought people should be reflected His likeness, His life, so fully that others must be drawn to Him and His name glorified. Such is God's purpose for each child of His. The faith of His Son, the Lamb of Calvary, will alone avail and be the means by which this, the great desire of His heart, may be realised.

*Verses 19, 20.*—The wall's foundations are adorned with all kinds of precious stones, each different and of varied glory, setting forth the distinctive traits of human character. God has made the flowers and trees so different from each other, each having its own fragrance and beauty. So to created beings He has given varied touches and possibilities in character, with the one great object, that each should bear the likeness of Christ.

*Verse 21.*—The "Pearl" seems to have special meaning and significance here, referring as it does to the life of those constituting the gates of the city. Its production is generally begun by the introduction of some foreign body, such as a grain of sand gett-

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ing inside the shells. This sets up an irritant action, resulting in the layers of mother-of-pearl with which the inside of the shells are lined, covering up the offending particle but causing great pain and suffering to the little fish inside. Beautiful, chaste, and more valuable than precious stones, the pearl's existence is the outcome of intense pain.

The gates of pearl, therefore, speak forcibly of those who have entered into the fellowship of His suffering being made conformable to His death (Phil. iii. 10). Some tested, suffering ones will form the pearly gates. Beautiful as it would be to adorn the foundations as a precious stone, it would be still more beautiful to be a pearly gate, a way by which others shall pass into the place of blessing. The pearl is the result, of which a suffering experience is the means.

Those who know not the joy and pain of suffering for Christ's sake, will surely know nothing of the priceless beauty and glory of the Heavenly City's gates of pearl. "Pure Gold, as it were transparent glass." Again setting forth the character of those forming the street of the city. Nothing hidden, all will bear the closest inspection, like transparent glass that can be seen through.

*Verse 22.*—"No temple," because it is all temple, being in the presence of God and the Lamb, there will be no need to withdraw for worship. By faith we even now enjoy that, but then in glorified bodies faith will become lost in sight. The New Jerusalem is the dwelling-place of God, whose inhabitants are ever conscious of His presence.

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*Verse 23.*—No windows necessary there, because the city has no need of sunlight, its very existence is light, it is clothed with the glory of God, and the Lamb is the light thereof. What a glorious promise is that of Isa. lx. 19, 20 : “The Lord shall be unto thee an everlasting light and thy God thy glory” ; this will be fulfilled in the glory of the New Jerusalem.

*Verse 24.*—“The nations” are those outside of the Jewish people. Again, do we lay special emphasis upon the fact, that the New Jerusalem will minister spiritual light and nourishment to the earthly Jerusalem, who will spiritually help and lead the nations around. Thus will the kings and nations of the earth bring their glory and honour into the heavenly city, as it will be through her ministry they will be brought to know God.

*Verses 25, 26.*—A shut gate would hinder approach, these “gates shall be open continually” (Isa. vi. 11). The needy will always gain ready admittance. “There shall be no night there,” no fear of what the darkness might bring, for there shall be no darkness.

*Verse 27.*—“Anything that defileth,” everything unclean will be carefully excluded, no works of the flesh will gain entrance there, those constituting the life will have overcome the world, the flesh, and the Devil.

## CHAPTER XVII

### The Tree of Life

#### REVELATION XXII.

**V**ERSE I.—The description of the millennial city is still continued in this chapter.

Under the figure of the "river" we see the "water of life" flowing forth to quench the thirst of all who drink from its fountain. Still the same old story of God's love and grace being sounded into the ears of all who have ears to hear. Out from the Heavenly City flows the life-giving stream, on, into the chosen city upon earth, then ceon again, meeting the need of the thirsty nations outside, nations living under the righteous rule of the King of kings and Lord of lords, but still without the love of God in their hearts, until reached by the "living water" itself.

Joel, speaking of that day, says "a fountain shall come forth of the house of the Lord" (Joel iii. 18). Zech. also foretells that "it shall come to pass in that day that living waters shall go out from Jerusalem (Zech. xiv. 8).

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*Verse 2.*—The “street” means the wide bed of the river. “The Tree of Life” is Christ Himself, of whom the tree of life in the Garden of Eden was a type.

The fruit of the tree (figuratively) being for the inhabitants of the Heavenly City, its leaves for the healing of the nations upon earth. The leaves will heal the diseased soul and body, the fruit feeds those who have been healed. The soul suffering from the disease of sin may be cured by the leaves of the tree, the leaves, being the outgrowth of Calvary’s finished work, also provide healing for the body, bodily disease being the outcome of sin and Satan’s power. The mighty work of healing was accomplished when the Lord from the Cross cried, “It is finished.” His saving grace is true just as much for the body as the soul. The Lord who healed all who were brought to Him stricken with disease, when He was here upon earth, is “Jesus Christ the same yesterday, to-day, and for ever” (Heb. xiii. 8).

It is our privilege and joy to live moment by moment, “the power of His resurrection life” in these bodies now, if we will. Surely this also is part of His purpose for His Bride.

*Verse 3.*—The curse that fell on Adam as the result of sin, with all that is the result of it, for ever removed.

All that was forfeited by man on account of sin restored to him, because of the Christ who was made a curse for us. Yet again is brought forward the fact of the perpetual presence of God and the Lamb, with the blessed assurance of service on the part of all His servants. Serving Him under such blessed



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conditions, no weariness, pain or tire, no heart-burnings, anxieties, and perplexities because of the difficulties, such as beset our present pathway of service.

*Verse 4.*—These are they who, at His appearing, will be like Him, for they shall see Him as He is (1 John iii. 2). The living ones who will actually see the Lord at His coming, will be those in whom He will see His own image and on whom His name will be indelibly imprinted. The manner of meeting the Lord can perhaps be best illustrated by the magnet drawing to itself the steel filings. Can we hope to be translated at His coming, unless there is the unmistakable heavenly likeness seen upon us? What characterized His life when He was here upon earth must also characterize the lives of His disciples, because "As He is, so are we in this world" (1 John iv. 17).

Amongst the number of those who serve Him day and night will be some who did not pass through death, but were translated by faith. This, then, is the great hope of the true followers of the Lamb.

*Verse 5.*—Another reminder that darkness, with its fear and danger, will form no part of the life of the New Jerusalem. "And it shall come to pass in that day that it shall not be clear in some places and dark in other places (marginal reading). But the day shall be known to the Lord, not day nor night" (Zech. xiv. 6, 7); also Isa. xxx. 26. Moreover the light of the moon shall be as the light of the sun, and the light of the sun seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of His

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people and healeth the stroke of their wound." God Himself the seven-fold light, expressive of perfection of light. "And they shall reign for ever and ever."

The apostles, prophets, first fruits, harvest, "those that were beheaded for the witness of Jesus and the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands." All overcomers, though not necessarily all Christians, shall reign with Him a thousand years, and not only for the millennium, but for "ever and ever," on through eternity.

*Verse 6.*—We now pass on from the description of the New Jerusalem to the conclusion of the Book of Revelation. This occupies the remainder of the chapter. The short sentences comprising the verses are not always closely connected with each other, but all combine in showing how completely God's purposes are carried out. As if to reassure the doubting mind, the Angel of the Lord pronounces all the sayings of the Book, to be faithful and true, that "the Lord God of the holy prophets" guided and revealed to the Apostle John, just as He revealed to the prophets themselves "things which must shortly be done." The sceptic may refuse to believe, but he cannot alter the truth. "The sayings of the Book are faithful and true." "The Word of the Lord endureth for ever" (1 Pet. i. 25).

*Verse 7.*—"Behold, I come quickly." The blessing promised to the one who reads, and they that hear the words of this prophecy and keep those things that are written therein, in the first chapter, again reiterated in the last.

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*Verses 8, 9.*—The apostle overcome by the things that he had seen and heard, with a sudden, but a natural, not a spiritual, impulse fell down to worship before the feet of the angel. This the angel forbids, taking just the messenger's place as well as that of being the apostle's fellow-servant.

*Verse 10.*—The time of fulfilment approaching, the sayings of the Book are no longer to be kept secret.

*Verse 11.*—The sinner's heart, having become harder and harder because of the deaf ear turned to the warnings of Scripture, will be unable to repent, even if he wills to do so. The time is coming when repentance will be an impossibility, when the sinner can no longer part with his sin, when it will be too late. In all his filthiness he must remain, not in ignorance of its hideousness and repulsiveness, but realising what he is, yet unable to get away from himself. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it" (Amos viii 11, 12).

How precious is the thought that the righteous shall be righteous still, no more danger of slipping away or failing in the hour of temptation, temptation itself having departed for ever.

*Verse 12.*—The reward of the righteous and the reward of the evil-doer. "God will render to every man according to his deeds" (Rom. ii. 6).

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*Verse 13.*—"I am Alpha and Omega." "I am the first and I am the last; and beside me there is no God" (Isa. xlv. 6).

*Verse 14.*—Happy are they that do His commandments, the result of which will be a share in the glory of the Millennium City and access to the Tree of Life, no longer guarded by a flaming sword, as in the days of the Garden of Eden. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 7).

*Verse 15.*—The dogs refer to the watchmen of Isa. lvi. 10, 11. "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter.

The blind watchmen are the blind leaders of the blind (Matt. xv. 14), the professing teachers and leaders in religious life, who, ignorant themselves, cannot instruct others. Those who ought to be foremost in the denunciation of the evil in the professing church, but are dumb, occupied, and concerned with their earthly prospects, and gains, slumbering, and slothful.

The sorcerers are those (like many in the present day) who betake themselves to drugs, under which influence their brains, senses, and bodies are benumbed and in the end destroyed. This terrible evil is one that is being indulged in by numbers who, perhaps on account of pain or sorrow, resort to these

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deadening influences, thereby rendering themselves utterly unable to see, hear, and understand God's wondrous plan of salvation. What an awful awakening lies before such! These, the blind watchmen, with whoremongers, murderers, idolators, and whosoever loveth and maketh a lie, will take up their places outside the Heavenly City, with no right or access to the Tree of Life, away from the presence of God and the Lamb.

*Verse 16.* This Book of Revelation containing the last word and message of Christ to men, has perhaps been the most neglected of any book in the Bible. God purposed that the contents should be known "in the churches," as we read in this verse, and yet there is almost everywhere most woeful ignorance with regard to the truth contained therein. Had God's will been carried out, surely there would have been a purer, healthier, and holier atmosphere existing in the churches of to-day.

"I am the root and the offspring of David," the Lord Jesus Christ Himself, as God, the Root of David, and as man, the son, or offspring of David. "The bright and morning star," the Lord's Coming, visible only to the overcomer, the one who watches through the night.

*Verse 17.*—The Spirit and the Bride being one, utter the same voice, the bride, taught by the Spirit, led by Him, abandoned to Him, filled with His power, has learned to say, "Come." Her purity, her humility, her faithfulness, her patient endurance all echo the same sweet word. How she longs to be in His visible presence!

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Let all who hear learn to say "Come," let those who are thirsty, and yet never have drunk of the living water, come, let all who are willing take the "Water of Life" freely.

*Verses 18, 19.*—To add to the Book of Revelation by bringing in that which destroys the truth, will bring added woe, to diminish, or take away from the truth, will bring woeful loss. It is to be neither added to nor taken from.

*Verse 20.*—"He which testifieth these things." Christ testifieth saying, verily, indeed, truly, I am coming quickly. John, and they who read, hear and keep the words of this prophecy, reply in patient and faithful longing Amen, come, Lord Jesus.

*Verse 21.*—"The grace of our Lord Jesus Christ be with you all. Amen."

## APPENDIX

It will perhaps be helpful to any making use of these studies if a little explanation is made with regard to time of events contained in them.

We have no Scriptural authority for fixing any time or date for the Lord's return to secretly catch away those who look for Him (Heb. ix, 28). From the state of the world and events in connection with it, we know that this may take place any moment. This will, of course, be the starting point with events of the future. There will, according to Rev. xii. 6, be 1,260 literal days of Spiritual feeding time allowed to the Christians left behind, those not included in the rapture.

After that there will be three and a-half years tribulation or bitter persecution; this covers the first half of Daniel's last week and of the great tribulation. To this time also belong the fifth seal of chapter six with the whole of chapters twelve and seventeen.

At the close of this period the Christians left behind, the "elect" of Matt xxiv. 31, with others influenced and taught by them, will be gathered in. Then commences the second half of Daniel's week,

## APPENDIX.

the second and closing half of the seven years' tribulation. This is the time of Jacob's trouble (Jer. xxx. 7), the time of Antichrist's reign and establishment of Devil worship. To this time also belong the "vials" of chapters 15 and 16, and the woes of chapter 9.

The seventh seal opens and includes all the troubles of the last half of Daniel's week detailed in Rev., chapters 8, 9, 11, 13, 15, 16, and 18.















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